

# October, 1957

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**“KINGS OF KINGS AND LORD OF LORDS”**

The Feast of Christ the King (the last Sunday in October)  
falls on October 25th this year.

**THY KINGDOM COME: A KINGDOM ENDLESS AND UNIVERSAL:  
 A KINGDOM OF TRUTH AND LIFE: A KINGDOM OF GRACE AND  
 HOLINESS: A KINGDOM OF PEACE, OF LOVE, AND OF  
 RIGHTEOUSNESS. (from the missal preface)**

# The Holy Cross Magazine

October



1957

## Living Effectively Through Worship

By EARL L. CONNER, O.M.C.

**I** CAN WORSHIP God just as well on the golf course as in a church." "I can find God in the sunrise or standing on the top of a hill." "I do not need to go to church to worship God." "Church is all right for people who need it, but I don't need it." "I can be just as good a Christian and not belong to or attend a church."

How long has it been since you have heard one or more of these statements? They are often made by those in this twentieth century pressure-scheduled life who feel the need for a leisurely Sunday morning. They are sure the rest and relaxation of such a morning is more beneficial to them than making one of the scheduled church services.

There is much to be said in favor of this method of spending Sunday morning. It does provide the rest needed by the body for its daily activities (and God did make one day in seven for rest), but is it providing all the essentials? We recognize that we need more, or we could not say that we meet and worship God in the sunrise, on the golf links, or on the hilltops.

Yet let the question be pressed a step further. Can this really be the entire answer to our religious need? Can we live an effective religious life without sharing with others?

If we turn to other areas of our lives we can see the situation more clearly. Who of us would hope to prescribe remedies for his illnesses? Who of us would want to rely on his own resources for earning a living? Who of us would have been capable of educating himself without any aid from other people? Most of us would readily admit we could not be a modern Robinson Crusoe (and even he had gained much from others before his shipwreck).

We are equally indebted to others in the field of religion. What we think of God has been shaped by what we have been taught about Him. The religious concepts have been handed down from generation to generation. These concepts have grown as man has been more able to comprehend what God is, and what man is.

God has not deliberately kept us in darkness. "He doth not afflict willingly nor grieve



the children of men," the prophet of *Lamentations* (3:33) learned many centuries ago. Yet God cannot reveal Himself and His creation to us faster than we are able to grasp them. This is just as true in the physical world as in the spiritual world. Until recently man could not conceive or understand the atom. This was not because God had veiled it from man's comprehension, but rather that man had not grown to such stature that he could grasp it.

The same is true in religious ideas. The conception of the Supreme Power that people of the early civilizations had was shaped by the environment in which they lived. They believed God was a warlike person who fought on their side for the destruction of their enemies. As people progressed so did their ideas of God. This is not to say that God changed; it is to underline that our ability to understand God changed. God was neither unfair nor withholding His true nature from the people of the early civilizations; the people were simply not capable of grasping more of the knowledge of God at that time.

How did this progress come? It came through the religiously gifted men of the various generations who were able to grasp more clearly God and His creation than any of their contemporaries. These visionaries, in turn, communicated this deeper and broader concept of religion to their fellow-men. Thus it became a common concept of all men and was transmitted to each succeeding generation.

If these religious leaders had not had the benefit of all that had been handed down

from generation to generation, they could never have started on the level that led to deeper insight than had hitherto been experienced. They were indebted to the wisdom of the past for their foundation.

Thus, even those who think they are independent in their religious beliefs and activities are actually indebted to the wisdom of the past as well as to their contemporaries. Further, we cannot live life effectively, without others. Neither can we live a religious life effectively in solitude.

Man was not made to live alone. God showed us the truth of this at the time of creation, as recorded in *Genesis* (2:18): "It is not good that the man should be alone; I will make him a help meet for him." And God created Eve as a mate for Adam. From the beginning man has been a social animal who is only at his best when sharing with others.

This requirement of sharing is necessary in all parts of our lives. We are interdependent people. God has made us so. It is why we do not rely on ourselves alone for a living, why we do not prescribe for our own illnesses, why we have others help us in our education. We have been shaped by the environment in which we live. What we think and believe has been conditioned by the people around us. In fact, it is impossible for people to go into solitude without taking something with them from their active lives—books for reading, recordings of great music, perhaps a pet for entertainment and companionship. Or they may carry nothing with them, and so think they are taking nothing with them. Yet the thoughts they think in solitude will be conditioned by their past experience which were not in solitude.

So we must admit that we are social beings who are dependent upon and affected by each other. Just as others affect us, we have an effect on others, and we are responsible for this effect. We are our brother's keeper, as Cain learned when he had killed his brother, Abel, and the Lord asked, "Where is Abel thy brother?" *Genesis* 4:9.

Even if we be gifted men who seem to live effective religious lives without belonging to any religious body, we still

the responsibility of our brothers. We cannot ignore our debt to the past nor our responsibility to the future, to say nothing of the help we might be to our contemporaries. And it is highly questionable that even the especially gifted person can live effectively, that is, religiously, without sharing with others. Certainly it would not be possible to serve God as the Christian knows Him.

God's Son spent His entire life in the service of His fellowmen. Throughout His teaching He made it clear, through example, that we must love our fellowmen as ourselves. He worshipped God in His house, as St. Luke records in his gospel, "as His custom was, He went into the synagogue on the

Sabbath day." (*St. Luke 4:16*). Through the regular worship of His heavenly Father, Jesus was able to meet daily the exacting demands of His own earthly life.

The Son of God acknowledged His need of His Father and His responsibility to His fellowmen by His identification with His religious group and His regular worship of God with them. If our Lord needed to worship His Father every Sabbath day in the synagogue, surely we need nothing less than He to prepare us to live in our day and age. If we are to live effective Christian lives, we too must identify ourselves with the Church and worship God regularly with our fellow Christians.

## UNITED NATIONS DAY - October 24th

### Prayer For The United Nations

ETERNAL God, we beseech thee for all who serve in the United Nations Organization. Grant thy blessing upon their endeavors to heal the wounds of the world through co-operation in education and other fields of human service; and may thy Holy Spirit so guide their deliberations in Council and Assembly, that all causes of strife may be removed, and peace and concord be secured among all the peoples of the earth; through Jesus Christ our Lord. Amen.

—BY THE REV. F. J. MOORE, D.D.,  
Editor of *Forward Movement Publications*



# Unto The Altar Of God

BY ESTHER H. DAVIS

## 5. THE WHOLE STATE OF CHRIST'S CHURCH

### (b) *In This Transitory Life*

This earthly life is but a transient thing and yet the troubles that we know are real. Our sufferings were enough to make Thee weep. Thou didst not plan it so, but made a Paradise where we could walk with Thee in sweet companionship, with joy and purity. The ills that we are heir to we brought upon ourselves through wilfull disobedience. Yet Thou dost not rebuke, but hast compassion for Thy erring flock.

Like as a mother pitieth her children so dost Thou pity us when after bitter grief and wandering we turn at last to Thee. If only we would seek Thee earlier and turn to Thee through love, not from despair. Thou waitest ever patiently for this, yearning over us, Thy foolish ones, and longing to gather us close to Thy heart. Deep-rooted pride and stubbornness prohibit our surrender, while we in turn are yearning for the peace that Thou canst bring. Dissolve our pride and change our stubborn ways to steadfastness, that we may cling to Thee Who only makest our lives endurable.

The world we live in is an ordered one, based upon laws not carelessly revoked. What we have sowed that must we reap. Our transitory lives are filled with sorrow, sickness, trouble, need, and these Thou dost alleviate but not dispel. We can bear them with fortitude and equanimity if Thou wilt be our comfort and our help. Thou knowest well our every need, for Thou wast once a Man. This knowledge brings us strength. When we are stunned and battered by temptation's fierce onslaughts, almost beyond our power to resist, we are reminded of the wilderness where Thou wast tried more fearfully than we through forty days and nights, yet didst not yield. Each new temptation Thou didst meet with answers sent of God—

"For it is written" was Thy reply, and can be ours too.

Thou didst minister to every kind of sickness when all Judea brought their pains to Thee. Still are we ill in body, mind and spirit and still we need Thy healing ministry. In the Valley of the Shadow we need fear no evil, for even there Thou hast preceded us. No evil can attend the ones who journey all the way, for Thou dost meet them on the other side. But we who go part way with one we love and then return alone need Thy protection too. The grief, despair, rebelliousness and even loss of faith are evils to be dreaded, for they attack our souls.

When faced by debt or loss of our possessions we remember Thou wast homeless with no place to lay Thy head. When in despair we cease to try, Thou dost encourage us by Thine example. Sometimes we are rejected and alone and find we have allowed our resentfulness to dispossess love from our fickle hearts. In shame we bring her before us as we recall that it was love unclaimed that was Thy cross. And though the sorrow that pierced Thy heart with mortal wound Thou didst forgive and Thy response was greater love, outpoured in fuller, richer abundance. Never can we know final defeat, for Thou wast faced with that more devastating than any threatening us and on the cross didst vanquish it forever.

Comfort and succour us in every need with supernatural grace, which we may not have, but also with the knowledge that Thou Man Thou first didst meet and conquer every trial that can beset us here. What Thou didst do in human strength we can do, must do too. And we shall, for Thou hast shown us how. Our feeble strength we dedicate to God. Our wills, rebellious thou

they be, we strive to make conform to His alone. Our minds we fix on Him. And our inadequate and insufficient love we add to His unlimited supply, from which we draw that ours may be increased and purified.

This is the trail that Thou didst blaze for us, and on the path made easy by Thy feet which trod it first we cannot fail to follow Thee and make our fleeting lives victorious.

— *To be continued* —

## At West Park -- August 5, 1957



Front row: (left to right): Fr. Harrison (in cape); Fr. Parsell (Prior of Bolahun); Fr. Atkinson (Assistant Superior); Fr. Turkington (Superior); Fr. Gunn (Prior of St. Andrew's); Fr. Spencer (Prior of Mount Calvary); Fr. Parker.

Back row: Fr. Whitall; Br. Michael; Fr. Adams; Fr. Hawkins; Fr. Bessom; Fr. Stevens; Fr. Bicknell; Fr. Whittemore; Br. Dominic; Fr. Baldwin; Br. George; Fr. Terry.

Absent: Fr. Harris (called away to a funeral). At Mount Calvary: Fr. Tiedemann and Fr. Packard. At Bolahun: Bishop Campbell, Fr. Taylor and Fr. Gill.



# Studies In Canon Law

BY E. BURKE INLOW

## CHAPTER III

The "Decretum" of Gratian—or Gratianus—ushered in a most glorious period of the canon law. It was a period resplendent with distinguished names—Alexander III, Innocent III, Gregory IX, Innocent IV, Boniface VIII—"mitred lawyers" Maitland once described them, recalling vividly the fact that the Papacy was the big prize of men renowned for their legal learning from the 12th to the 15th century. It was a period of developing self-consciousness in the growth of canonical jurisprudence, a fact which led to the creation of a definite "corpus" or a definite body of law. It was a period of great political strife in which the theories of the canonists were put to the test and hammered out on the forge of imperial power. It was, finally, a period of great learning in which men thought seriously about the law and formulated principles which to this day have not been seriously questioned.

From the tenth century onward, as we have seen in the preceding chapter, a great many compilations of the canon law were made, all of them relatively uncritical as to the genuineness of the matter taken, and most of them ill-arranged and discordant. They were superseded in the 12th century by a great work in which appears for the first time the product of a highly trained legal intelligence. It can hardly be denied that Gratian's "Decretum," as it is popularly called, is the most important doctrine to be found in the entire canon law. There are many reasons for this. In the first place, Gratian worked toward, if he did not actually establish, a jurisprudence of canon law. Certainly the Decretum marked for the first time the product of a sharp inquiry into the very fundamentals of canon law. It was more than a lawyer's book written for lawyers. It was a book of general application in which the basic principles of right and wrong, or truth and fiction, of power and service, were submitted to legal analysis.

The second reason for the importance of the "Decretum" is that it actually brought into focus the conflicting elements of the canons and thereby paved the way for complete systematization of the canon law by Gregory IX. Whereas Ivo, for example, one of the most distinguished of Gratian's predecessors and perhaps Gratian's equal in critical ability, was content to compile the authorities in a manner often contradictory, the Decretum was a digest in which materials were arranged and in which doubtful points arising out of the authorities were discussed and settled. Nothing of this kind had never been done before.

The third reason for the importance of Gratian's work is that it marks the beginning, in canon law, of the juristic pull toward the Roman law rather than towards Celtic or Christian theology. Henceforth, canon law can properly be said to be "non-theological." Consequently the Popes would use it in their legislative efforts, but not in their sermons. The traditional appeal in Christian writings to the Church fathers had given way to a new legal concept of authority.

A fourth reason for the importance of the Decretum closely parallels the third. In a way appears to be diametrically opposed to it. Actually Gratian's work marks the first great effort made to emancipate canon law from its stem, the civil or Roman law. In other words, while the canon law had emerged as a corpus under the aegis of an overwhelming authority resting in the person of the man "Digest," having once established itself as a branch of jurisprudence, it became an independent branch. In point of fact, from the 12th century on, the civil law and canon law were the two great composite bodies of law in the western world. At the same stage, the common law of England was beginning to emerge and it was drawing its shape, and many of its principles, from two older bodies.

## HIS LIFE

Of Gratian, we know very little. He was born in the first half of the 12th century, and became a monk in the monastery of St. Felix at Bologna. He was a younger contemporary of Irnerius, the great restorer of Roman law in Latin Christendom, and it is possible that he studied under him. Legend has made him the younger brother of Peter Lombard, but his might very well be wishful thinking on the part of those romantic souls of the Middle Ages who saw in Peter Lombard's *Sentences* and Gratian's *Decretum*, the same systematic, harmonious, presentation of their respective subject matter. He taught at the Bologna School of Law. Beyond this, we know nothing of Gratian. Such anonymity recalls the humility and reticence of such modern legal giants as Maitland and Cardozo.

The *Decretum* itself was published probably in 1139 or 1140. The full title, *Discordantium canonum concordia* mean "*Concordance of discordant canons*," and was well timed. It was the achievement of this difficult task that earned Gratian the title of Father of canon law. For if ever a master of jurisprudence faced a formidable task of reconstruction, Gratian did. Thirty-six collections of canon law are known to have been brought into existence before the year 1150. So heterogeneous a mass was, of course, lacking the very spirit of the law. Consequently, when Pope Gregory VII launched his ecclesiastical reforms, he did not overlook the status of the canon law. As we have seen, the work of Ivo (which was inspired by the pope's intention) marked the first constructive effort to bring order out of chaos. While this is true, this work was merely a compilation, in his introduction, Ivo did set out certain rules of interpretation by which apparent inconsistencies could be interpreted in terms of greater or lesser authority.

Once the work of Ivo had been accomplished, other canonists began to raise questions as to the purpose of all the amassed collections, to suggest rules of interpretation, and to work toward some underlying theory by which a legal harmony could be resolved.

Such works, on a very limited scale to be sure, were "*De excommunicandis vitandis*" by Bernold of Constance and "*De misericordia et iustitia*" by Alger of Liege. Meanwhile scholastic philosophy was moving well into its triumphant period. Anselm of Canterbury had demonstrated that dialectical and speculative thought were not the foe but were actually an aid to faith. He was followed by Peter Abelard who in "*Sic et Non*" gave the method its form. That such systematization of theological premises had at least an intellectual influence on Gratian's work cannot be denied, because while the content may have differed, the methods of the theologians and the canonists were very similar. Developments in other fields of law were also making their influence felt. The early Middle Ages had forgotten the scientific jurisprudence of Justinian. It was a period content with bare compilations of facts. In 1070 that monumental work of Roman law, the Digest, was rediscovered. Then began the brilliant revival of the Roman law under Irnerius and others at Bologna which systematized legal science to the degree of excellence that its forms still furnish the underpinning for continental jurisprudence. The Bolognese glossators did not just reproduce materials. They took Justinian's lawbooks and began to tighten them into a unity out of which, through the use of an immense network of cross-references, they could draw arguments from text.

The monk Gratian made his appearance with the second generation of this new school of jurisprudence at Bologna. Irnerius was completing his work and new doctors—Bulgarus, Martinus, Hugo, and Jacobus—were at work. That all of these men had tremendous influence on Gratian there is no doubt. In fact, in the *Decretum*, the young monk freely acknowledges his debt to Roman law sources and he actually, on more than one occasion, introduces material straight from the Roman texts. This is not to say, however, that Gratian's *Decretum* is largely the product of Roman law. On the contrary, he uses materials from both ecclesiastical and secular sources, from sources old and new, disciplinary and doctrinal, authentic and forged. He quotes letters, episcopal statutes,

patristic writings, penitentials, formularies, liturgical books, Holy Scripture, capitularies, as well as other sources. By and large, however, the great bulk of his material seems to be drawn from the works of Anselm, Burdard and Ivo.

#### STRUCTURE

The Decretum of Gratian consists of two things. On the one hand it consists of a collection far surpassing in completeness and logic, all previous collections. That actually is the meaning of the term Decretum (or Decreta as the term is used earlier)—the decrees of the Church. The second part of Gratian's work was his own commentary, a didactic textbook if one wishes, which took the controversial texts and gave them a reasoned unity. Gratian does this as follows: He will open with an authoritative proposition. If it is generally accepted throughout the Church, he regards it as valid and it stands. If, however, he finds opinion divided, He takes the opposing statements and tries to reconcile them by determining which is the more recent statement, (he considers the law of the Church to be progressive), or which is the more authoritative, or which is the universal rule, (as opposed to the local), or which is the general rule (as opposed to the exception). If, out of these various approaches, he is unable to establish the proposition as a rule, he finds which rule has been followed in the Roman Church and accepts that as authoritative.

Once Gratian has established the certainty of a rule, he proceeds with subdivisions and distinctions, treating them as deductions from the main rule and adjusting the supporting texts. Occasionally he assumes a controversy and discusses the main as well as the secondary issues. Throughout, he accompanies his authoritative matter with his own commentary.

The manner of reading the Decretum enters at this point. As we shall see later, the Decretum consists of three parts, each divided into a number of distinctions. Each distinction is subdivided into a number of Dicta Gratiani and Canons. In former times, this part was cited merely by the initial words of the canons, but the modern method

of citation is by abbreviating as follows: C.25.D.63; this means the 25th canon of 63rd distinction. Occasionally, as in Paris where there are a number of causæ, or 1 cases, propounded by Gratian, the reader will be different. In this case the questions or quæstiones are answered in a number of canons. Thus the citation, C.36.C.II means the 36th canon of the 7th question of the 2nd cause.

There is no doubt but what the Decretum was characterized by great learning, by logical ordering of his materials, and by discernment rare for his time. But Gratian was not infallible. Many of his conclusions were wrong and were subsequently disproved in papal decretals. Neither did his own commentary ever receive the formal sanction of the papacy. In fact, although Gratian's Decretum stands as the first in the Corpus Juris of the western Church, it must be remembered that its authority is the authority of a great textbook—not of the authority of Coke on Littleton in common law countries. It was not at the time and never has been "enacted" law. It is of incidental interest that Gratian's Decretum has never been published in English.

The Decretum, as mentioned above, is divided into three parts. The first—and for our purpose here, the most important—is titled "De jure naturæ et constitutionis" and presents the sources of law, the Church's organization and administration, the ordination and ranking of the clergy, the election and consecration of bishops, the authority of archbishops and primates. The second part treats of the procedure of ecclesiastical courts and likewise states the law regulating the property of the church, the law respecting marriage and the contract of marriage. Gratian quotes St. Jerome's dictum that a monk out of a cloister dies spiritually, like a fish out of water, and he takes the traditional view of marriage that it is the lesser of two evils (conjugal intercourse is more to be desired than fornication). One sentence of Gratian, however, on this subject is not without poetry. Marriage, he tells us, is like a voyage, for even as he who goes by ship subjects himself to many perils nor is he

by his own impulses but by the winds, so is it with the man that has a wife!

The third part of Gratian's *Decretum* is devoted to the Sacraments and to the Liturgy.

#### FIRST PART

Gratian—to return now to the first part which contains 101 distinctions divided into canons—opens his first distinction with an examination of the universal principles of justice and expedience. “It is *jus naturale* which is contained in the Law and the Gospel, by which everyone is commanded to do to another as he would be done by and forbidden to inflict on him what he does not wish to happen to himself.” “By its authority,” the first distinction continues, “the *jus naturale* prevails over custom and constitution. Whatever in customs or writings is contrary to the *jus naturale* is to be held vain and invalid.”

The term “*jus naturale*” is, of course, the old “natural law” of the Roman law. In fact the sentences just quoted themselves recall the familiar opening of Justinian's Institutes and the Digest and were undoubtedly drawn to parallel them. Yet the concept of *jus naturale* was not, to Gratian, necessarily non-Christian. He knew perfectly well that St. Ambrose, the greatest legalist among the early church Fathers, had very early in his career taken Cicero's “*De Officiis*” and almost completely Christianized it. As Cicero had already taken his place among the early propounders of the natural law doctrine, it is not difficult to see as between Cicero and St. Ambrose, two developing strands of that legal concept emerge just as they reconverged centuries later in the thinking of Gratian.

In his third distinction, Gratian proceeds to develop these juridical principles further. First and most important is the fact that all law must rest “divinely” in nature. “Since therefore nothing is commanded by natural law other than what God wills to be, and nothing is forbidden except what God prohibits, and since nothing may be found in the monical scripture except what is in divine laws, the laws will rest divinely in nature.” Gratian then goes on to argue that whatever contrary to the divine will or canonical

scripture is likewise opposed to natural law. Consequently, anything that will “give way,” as he puts it, before the divine law or Holy Scripture “over that ought the *jus naturale* to prevail.” It is apparent from the position that Gratian takes here, that secular legislation contrary to natural law invalidates itself.

This point, of course, brings the modern reader to the point of Gratian's argument and it is here that the entire plan of the *Decretum* becomes clear. Gratian presents, first, the universal principles of justice as they emerge in the concept of natural law. Second, he presents a series of definitions of different kinds of laws and shows how they owe their validity and even perhaps their intelligibility to their universality and not their particularity. He lays down principles in the fourth distinction, for example, that laws should be just and possible of fulfillment. They should be according to Nature and the customs of the country. They should be needful, useful, free from obscurity, not made for private convenience but for the common good. From there, Gratian moves into more specific material. He has already in distinction III separated ecclesiastical and civil law. He has made clear and now in later distinctions continues to emphasize the fact, that the whole body of law, including the canons passed by the early councils are expressly issued to the world by the authority of the Pope and obtain as the result of that authority. All things lie in logical subjection to the Christian church, therefore. Here authority as the determining agent of the *jus naturale* as well as the propounding authority effectuates the dominion.

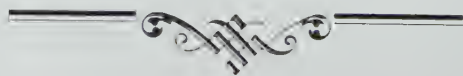
#### EFFECT

It goes without saying that the tremendous effort of Gratian immediately broadened the sphere of ecclesiastical jurisdiction as it applied to the Papacy. In fact, from the time of the publication of the *Decretum*, as was pointed out above, the canon law stood side by side with the civil law as a distinct and rival body of learning. Both were taught and developed in the universities by separate faculties but by very similar methods. Students of canon law were known as *decretistæ*. Students of civil law were known as *legistæ*.



“He shall give His Angels charge over thee.” — Psalm 91:11.

The Feast of the Holy Guardian Angels is on October 2nd.



The former moved toward the degree of *doctor decretorum*; the latter toward the *doctor legum*. A man taking both degrees—and this was the great academic prize during the century following Gratian—was titled *doctor utriusque juris*. Eventually, however, work in both fields became a physical impossibility as the Church moved to restrict the studies of its own men. Pope Honorius III in 1219 issued a mandate forbidding priests to study Roman law at the same time prohibiting its teaching at the University of Paris.

The term *Corpus Juris Canonici* as understood in the Western Church prior to the Council of Trent referred to the following private collections and official codes:

1. *Decretum Gratiani* (c. 1140)
2. *Decretalia Gregorii IX* (1234)
3. *Liber Sextus* (*Decretales Bonifacii VIII*) (1298)
4. *Clementines* (*Clement V*) (1317)
5. *Extravagantes Johannis XXII* (1500)
6. *Extravagantes Communes* (1500)

The official codes are those of Gregory IX, Boniface VIII, and Clement V. The others are private. Of the entire *Corpus Juris Canonici*, the *Decretum* of Gratian composes a full half.

During the 150 years following the appearance of the *Decretum*, a brilliant succession of lawyers held the papal throne. Many of these Popes were marked men from the very beginning. Alexander III, for example, was the pupil of Gratian himself. Innocent III was the pupil of Huguccio, certainly one of the greatest of the canonists. Outstanding pieces of scholarship are identified with the names of Alexander III and Innocent IV. Perhaps the former affords the most typical case study of the canon lawyer who became Pope. Born in Sienna, Orland Bandinelli, the future Alexander III very early became a teacher of canon law in the Bologna Law School and eventually assumed the title of Master, a term somewhat analogous to that of a full professor in a modern university. He composed the earliest commentary on Gratian, the famous *Summa Magistri Rolandi*. The *Summa* is important because it shows clearly—even perhaps more clearly than Gratian himself understood—

the emancipation of the canon law from the Roman. He was created cardinal in 1150, papal chancellor in 1153 and became pope in 1159. During his reign, he carried on a protracted struggle against Frederick Barbarossa and obliged Henry II of England to purge himself for the murder of St. Thomas Beckett. It is not surprising that a man who had once, as a student, propounded a legal theory of papal and church supremacy, should, when finally invested with the office of Pope, have labored so strenuously to give that theory a sense of history. In fact, because of this very succession of mitred lawyers who were themselves able and forceful men, the theory of papal supremacy that had begun with Gratian, was to become a reality within a hundred years.

Much of the credit, we know now, for this extraordinary rise to power, must go to groundwork laid by Popes Alexander III and Innocent III. The register of both Popes exceeds 4000 decretals, many of the decretals being in the form of appeals from the special judicature of particular countries—litigation which in its very nature gave added strength to the Papal position. It is probable that during this period, the Papal Court was the finest legal court in the world and as the Pope in many cases sat himself in person, it is very probable that he neither suffered fools gladly nor accredited the opponents of papal sovereignty. The humorous story is told of an English advocate in a case on appeal who ventured to question a papal ruling by stating that the law was taught differently in England to which the elegant and austere Innocent III replied that such a view could only come from people who drank English beer!

The extensive activity of these papal courts soon rendered Gratian's *Decretum*, if not obsolete, at least lacking in comprehension. Consequently, five compilations of decretals were added to the *Decretum* as supplementary material over the next forty years. They were Bernhard of Pavia's *Breviarium Extravagantium* (c.1199)—(the term *extravagantium* comes from the description by medieval lawyers of "decretales extra *Decretum Gratiani vagantes*" or sim-

ply "decretales extravagantes"); the collection of John of Wales (c.1200), the collection of Beneventanus (c.1210) made at the request of Innocent III; a collection known as *Compilatio IV* made in 1217 by Innocent III himself and a fifth collection, *Compilatio V* (1226) made by Honorius III. Of the five compilations, the first is the most important, primarily for the classification devised to give it effectiveness. Its arrangement followed the hexameter *iudex, iudicium, clerus, connubia, crimen*. Each of these five books were broken down into subtitles following the five headings of the Digest. Under *iudex* was treated the ecclesiastical offices and judges; under *iudicium*, procedure in contentious litigation; under *clerus*, personal relations, duties and matters of property; under *connubia*, marriages; under *crimen*, criminal law, procedure and penalties.

#### DECRETALES OF GREGORY IX

However official these new additions to the body of the canon law may have been—and the last two compilations were issued under a papal bull—they were still marked by repetition, contradictions, and prolixity. More than that, mounting litigation was ever and again breaking down the syntax of the law. In order to remedy this situation, therefore, Pope Gregory IX intrusted to Raymond of Pennafort the work of reducing this vast body of documentary material into coherent form. Raymond was chaplain to the Pope, but, more important, he was Professor of law in the University of Bologna as well. For four years he labored at this work and finally in 1234 published his findings under the simple title of the *Decretales* of Gregory IX. It was a brilliant success. In the preface, which was in fact a Papal bull, the work was justified by claiming for it an authenticity denied to earlier collections. It immediately abrogated the five compilations that had followed the publication of Gratian's *Decretum*, but what seems more strange is that the Bull did not affect the position of the *Decretum* itself. For in a very real sense, the *Decretals* of Gregory IX were designed to be *the* Code of Law, designed to be employed in schools and ecclesiastical courts exclusively. Be that as it may, the *Decretals* of Gregory thenceforth took its place behind

Gratian's *Decretum* as the second great compilation of the *Corpus Juris Canonici*.

The material for the *Decretals* was, like the work of Gratian, drawn broadly. Holy Scripture, the writings of the Fathers, the church councils, papal decretals, and the civil law were all invested with the authority of the canon. Of the 1971 chapters, however, almost 1150 are taken from the constitutions, bulls, and briefs of Alexander III and Innocent III. The Constitutions of the Lateran Councils of 1148 and 1179 are included *toto* and account for another sizeable portion of the *Decretals*.

The plan of the *Decretals* follows the earlier division of materials into five books: *iudex, iudicium, clerus, connubia, crimen*. Title I of the first book deals with the doctrine of the Trinity, following Title I of Justinian's Code. Title II deals with the constitution of the Church and places the decretal above mere private opinion. Title III deals with rescripts and Title IV deals with customs. The *Decretals* declared that no custom was valid which allowed the voice of the people to control ecclesiastical affairs. Other titles are concerned with elections, episcopal translations, use of the pall, ordinations,

Book II contains 30 titles mostly concerned with jurisdictions, legal proceedings, etc. Book III has 50 titles and deals with clergy. Book IV is concerned with marriage. It is interesting that the opening words of this book correspond exactly with the rules and regulations of the Roman law in the days of the Empire rather than with the 11 decrees of the Church—"A marriage is made by agreement between the contracting parties . . .". This position was not subsequently upheld by the Council of Trent which replaced the presence of a priest and his benediction as being essential to a marriage. Finally, Book V deals with crimes and procedures.

#### LIBER SEXTUS

The period from the death of Pope Gregory IX to the enthronement of Boniface VIII was a period of continued activity in the papal courts. Innocent IV, the publication of whose famous "Commentaries on

Decretals" is a landmark in the history of canon law, issued a large number of decretals as Pope which he collected and divided into 28 titles with 42 chapters. Alexander IV, Clement IV, Urban IV also issued decretals in large numbers. To this period, too, belong the decrees of the 1st and 2nd councils of Lyons (1245-74). It was not until 1298, however, that these materials, together with the legislation of Boniface himself were compiled and added to the body of the canon law under the title of the *Liber Sextus* of Boniface VIII. The title was a reminder of the fact that to the five books which formed the Decretals of Gregory IX had now been added a sixth.

The content of the Sext, as the collection is usually called, is of little interest to the modern student except for the inclusion in it of the deposition passed by Innocent IV upon Emperor Frederick II. Its juridical value, however, at the time, rated it equally with the Decretals of Gregory.

#### CLEMENTINES

Only 19 years after the third collection of decretals had been added to the *Corpus Juris Canonici*, the fourth, the so-called Clementines, appeared. They were promulgated by Pope John XXII in 1317, although the work itself is the product of John's predecessor, Clement V—which fact accounts for the title. Clement had published several constitutions—many at the Council of Vienne in France in 1313—and these were collected by his successor for inclusion in the canon. The collection is particularly important as representing the period of the so-called "Babylonian Captivity" of the Papacy.

#### EXTRAVAGANTES

The two final additions to the *Corpus Juris Canonici* were not made for over 200 years. In 1501-03, Jean Chappuis published 20 bulls of Pope John XXII known as the Extravagantes Johannis XXII, and a series of decretals running from Boniface VIII to Sixtus IV, including the Bull, *Unam Sanctam* of Boniface VIII, known as the Extravagantes Communes. With this publication, the old *Corpus Juris Canonici* became complete.

#### EDITIONS

The term *Corpus Juris Canonici* was first applied to the collection of six works by Pope Gregory XIII in 1582 when the first official edition of the Corpus was published on his order. This official edition was published under the editorial supervision of Francis Pegna and Sixtus Fabri. Since that time, the *Corpus Juris Canonici* has been republished several times—with and without gloss. The best glossated edition is that of Lyons, 1671, in 3 volumes. This does not, however, contain the *partes decisæ*. A fine edition in the French language is that edited by Claud Pelletier, Paris, 1687. This has been reprinted at least as late as 1891. Of the editions without gloss, the best are those of Justus Henning Bohmer, Halle, 1747; Aem. Richter, Leipzig, 1833, and a second edition of Richter, by Friedberg, Leipzig, 1877-81. Bohmer gives the text according to his own critical opinion. Richter and Friedberg give the Roman text, and add their own critical notes and variations. In Richter's edition, incidentally, the Decretum of Gratian takes up 1500 pages of small type.

It is important here to see that the early history of the canon law divides into two periods, of which Gratian is generally considered to be the watershed. Scholars like to describe the period which precedes the publication of Gratian's Decretum as the *Jus Antiquum*. It begins with the disciplinary decrees of general and local councils, continues in the 4th century to be supplemented by the decisions of Popes in cases brought to them for judgment, and ends with the appearance of various collections of varying degrees of importance. It should be pointed



out that the closing years of this first period were marked by a vigorous study of the great Roman Digest which certainly had its effect upon the creation of a jurisprudence of canon law. It should be further pointed out that as an authoritative exposition of the law of the Church, there is little concerted effort in the early centuries to do more than recognize a general authority of the Church. Actually, the papal principle of the pope as the supreme legislative authority does not establish itself until the time of Gratian which perhaps accounts for the fact that the decisive struggles between Church and State do not occur until after the publication of Gratian's work. The attempt to free the Church from the civil authority was much the larger concern of this early period.

The second half of this early period of canon law—to distinguish it from the modern canon law—is known as the *Jus Novum* and consists of those laws made by the Church between the middle of the 12th century to the Reformation, a period in which the law of the Church was chiefly found in official codes issued by the Papacy. These codes are summed up under the title of *Corpus Juris Canonici*. The law, thus collected, formed the body of the law of the Western Church throughout the late Middle Ages and was the law obeyed by the western church in its entirety. Not until the Reformation was the monolithic character of its dominance by the legal authority at Rome to be shattered.

— *To be continued* —

## *Taste and Eat*

CHRISTINE FLEMING HEFFNER

What is this now done to us who wait with hands outstretched,  
With thirsty hearts and bended knees to have?  
Like as children weary of their play,  
Cease for repast and never understand  
The needfulness of this thy undertake,  
So we for one brief moment in our round  
Of toying acts, stop to be given bread,  
Not knowing how it nourishes, sustains,  
And keeps us from the death that hangs o'erhead,  
Nor, drinking, comprehend how can this cup  
Refresh, renew, sustain our strength to live.  
Like as nurserylings we take and eat,  
Unthinking what the cost of bread and drink,  
Nor can be wholly conscious of the love  
That pays the cost  
That we may live.  
All unaware  
The wisdom that so knows our needfulness,  
The power that provides,  
But at the hands of nursemaids take the bread  
And sip the drink,  
And say a dutiful brief thanks  
And go our way,  
New-vigoured back to our brief round of daily play.

# October Saints

BY A SISTER OF O. S. H.

It is surprising sometimes to realize how little is known for certain about some of our Lord's closest disciples. Saints Simon and Jude, for instance, whose feast falls on October 28, are hardly more than names. Simon, surnamed the Zealot, appears only in the lists of apostles, and the traditions of his activities after the Resurrection are so varied and conflicting as to be almost valueless. It is thought that his surname indicates, not that he belonged to the revolutionary Zealot party which was one of the thorns in the side of the Roman administration in Palestine, but simply that he had become known, before being called by Jesus, as one who was extremely zealous for the Jewish faith.

Jude, who seems to be more or less arbitrarily paired with Simon, was a brother of James the Less, first bishop of Jerusalem, and thus very possibly a blood relative of our Lord. During the conversation after the Last Supper, he asked a question which expressed the general puzzlement of the group at their Master's strange words: "Lord, how will You show Yourself to us and not to the world?" Later, as an apostle, he wrote a short pastoral letter which in the next century, after some controversy, was recognized as genuine and included in the New Testament canon. Nothing more appears to be known of him.



About St. Luke, on the other hand, it is possible to piece together a fair amount of information, both from his own writings and from references to him by St. Paul. A Greek living in the Syrian metropolis of Antioch, he was an educated man and a physician. The "we" passages in the Acts of the apostles indicate that he first joined St. Paul at Troas, in Asia Minor, on the eve of the apostle's first venture into Europe. He seems to have remained with him almost constantly thereafter, and is often mentioned in the odd little ends of personal greetings which terminate St. Paul's letters.

It was possibly during Paul's first imprisonment, at Cæsarea in Palestine, that Luke collected some of the material which he later incorporated into his Gospel. The way in which he writes of the Annunciation and the Nativity suggests that he may well have had these stories from the lips of our Lady herself; and while there is no proof that he talked with other of our Lord's immediate circle, it would be strange if St. Paul's close friend had not had some contact with them. His Gospel in its completed form appeared several years later, after the death of St. Paul, and was followed by the Acts. Some have thought that he planned a third book, to take up where Acts leaves off, but if so, it was never written. Perhaps death came too quickly, though we have no evidence that he suffered martyrdom. His feast is celebrated on October 18.



By the middle of the third century, the Church, of whose first martyrs St. Luke had written, had undergone a number of further persecutions. Most of these were local affairs, but in 250, under the emperor Decius, one was initiated throughout the empire. Fortunately, it ended the following year with Decius' death, but havoc had already been wreaked in many places. The church in Gaul had suffered considerably, and the stronger Roman church decided to send men to help repair the damage. Three of these traveled north to the neighborhood of the island city of Paris: Denys or Dionysius, a bishop; his deacon Eleutherius; and a priest named Rusticus. The numerous conversions which they made apparently angered the priests of the various cults in the vicinity, and sometime about 275 all three were beheaded and thrown into the Seine. The body of Denys was retrieved and buried by a Christian lady, Catulla, and a chapel was later built over his tomb, as was commonly done in honor of martyrs. In later years this evolved into a magnificent abbey, and the veneration of St.

Denys became a French national devotion. The feast of the three martyrs is October 9.



Probably in the same century, but farther south, in Aquitaine, a girl named Faith also suffered martyrdom. While the information we have is very uncertain, it seems that Dacian, the governor of Spain, had crossed the Pyrenees in some official capacity, and that Faith's Christianity was called to his attention. If so, the girl must have suffered quite a variety of tortures, as Dacian was particularly ingenious in devising them for Christians. In the end she was burnt to death. Her relics were preserved, and her shrine at the abbey of Conques was famous in the Middle Ages. She is remembered on October 6.



Late in the third century, the monastic movement became an important element in the Church's life. Following the example of the great Anthony, men of all ranks left home and fortune and took up a life of penance and prayer in the wide solitudes of the Egyptian desert. Here and there, communities of a sort developed around the cells of various renowned hermits, and the "abbots," as they were called, passed on to their disciples the knowledge they had gained of God and holy things. To one of these communities, led by St. Anthony himself, there came sometime in the first decade of the fourth century a teen-aged boy from Palestine, named Hilarion. He stayed for two months; then he returned to his home in Gaza, divided his fortune among the poor—presumably his parents were not living—and retired to a hut in the desert nearby. In a few years, reports of his holiness and the wonders he performed—amazing cures, exorcisms, miraculous conversions—began to draw disciples to him, and eventually Hilarion found the local desert getting uncomfortably crowded. In 360, when he was nearly seventy years old, he contrived to evade his followers and make his way to Egypt, where he hoped to find again the solitude in which he could devote himself wholly to God. Politics, however, interfered, and the emperor, Julian the Apostate, fearing his influence, ordered his arrest. He thereupon moved to Libya, and

later to Sicily, where one of his Palestinian disciples, long on his trail, discovered him. Soon the old man was again surrounded by a crowd of followers. He had to move twice more—to Dalmatia and finally to Cyprus—before he at last escaped forever from the world he had been fleeing since his teens. He died about 371, and is remembered on October 21.



The not infrequent confusion of two or more saints with the same name is usually unintentional. In at least one case, however, it seems to have been quite deliberate. In the twelfth century a wandering scholar named Simeon arrived at the Benedictine monastery of Monte Cassino with a document which he claimed had been composed late in the sixth century. It told of the martyrdom of Placidus, one of St. Benedict's early disciples, in Sicily, and was purportedly written by Gordian, a companion of Placidus. Actually, internal evidence alone is sufficient to expose the document as a forgery—Placidus and his companions were supposedly killed by Saracens from Spain for refusing to worship Moloch and Remphan; in reality the Saracens did not reach Spain till over a century later, nor Sicily a century after that, and by that time there were Mohammedans whose war-cry was "There is no God but Allah!" Simeon appears to have combined a local Sicilian legend of a martyr named Placidus, or Placatus, dating from the fourth century at the latest, with the one or two references in the writings of St. Benedict to his young disciple Placidus, who died sometime around 440. The forgery gained popular credence, however, and the martyr's feast, on October 21, still shows traces of the confusion.



In the fifth and sixth centuries, the people of northern and western Europe were for the large part either pagans or Arians, and Christians in these regions were missionaries almost by definition. One who took his missionary vocation seriously was Remigius, who, in 459, at the startlingly early age of twenty-two, was elected bishop of the city of Reims. The country around Reims was dominated

of the Franks, one of the few large tribes not converted to Arianism during the westward migration across Europe. Remigius set out to make them Catholic Christians, and in 496 or 497 he baptized Clovis, the Frankish king, and a large number of his warriors. Clovis' conversion appears to have been politically valuable both to the Franks and to the remnant of the western empire, so that it is hard to estimate the sincerity of his Christian profession; however, it is certain that he was most generous to Remigius with land and money, and the bishop was able to build and endow many churches with the royal bounty. The two remained closely associated, and two of the four extant letters Remigius are addressed to Clovis. Aside from his relations with his famous convert, Remigius' life appears to have been very much like that of any bishop. There was a certain amount of Arian teaching in the diocese, which he had to counteract; there was a new bishop in Rome, and Remigius wrote to congratulate him on his election; and there were all the thousand and one daily details of a bishop's work. Doubtless he was glad to lay down his burden when in 533, after he had been 74 years in the episcopate, God called him home. His feast is celebrated October 1.



The theme of the rich and important man trying his poor neighbor's insignificance for contentment has sometimes been worn pretty thin by too much repetition, but it contains a very real truth, and not a few men and women in high worldly places have been glad to lay aside their power and wealth and devote themselves to the lowliest tasks, or to embrace the hidden life of the contemplative monk or nun. Such was Etheldreda, princess of the English kingdom of East Anglia in the mid-seventh century. Daughter of the powerful king Anna, she was married very young to a minor prince, Tonbert, with whom she never actually lived in wedlock. He died fairly soon, and after five years of widowhood she married again, this time to a king of Northumbria, who is said to have been only fourteen at the time. Since he was young enough to be not overly interested in marriage anyway, it was not too difficult for

Wilfrid, archbishop of York and a good friend of Etheldreda, to persuade him to let her become a nun at the abbey of Coldingham. However, before long it began to look as if he might change his mind and demand her back; so with two companions she set out secretly for the south. Once in East Anglia, she established herself on the estate of Ely, given her by her first husband, and founded what became Ely Minster. We know little of her life thereafter, which is doubtless as she would wish; she died at Ely in 679, and her feast is on October 17.



The eleventh century was an unsettled time in England. The Danes, who had been subdued in the ninth and tenth centuries by Alfred the Great and his immediate successors, were on the move again, and this time it seemed as if they could not be stopped. Ethelred, king in the first years of the century, was aptly surnamed "the Unready," and the people were just as glad when his death brought to the throne his strong son Edmund Ironside. But Edmund's reign was very soon cut short by death, and Sweyn, king of Denmark, was master of England.

Ethelred had left two other sons, Edward and Alfred, who, being only children at the time of the Danish conquest, were hastily sent across the Channel to be brought up at the court of the Duke of Normandy, to whom they were related through their mother, Emma. We are not told much of Alfred, but Edward, as he grew up, combined great piety with a real love of hunting and the other pleasures of a Norman nobleman. In 1035, on the death of Sweyn's son Canute, he and Alfred returned to England in hopes of regaining the crown, but were defeated, and Alfred killed, by Canute's illegitimate son Harold, who had seized the throne. He in turn was succeeded by another son, Harthacanute, on whose death in 1042 Edward, the last surviving son of Ethelred, was called by acclamation to rule the kingdom.

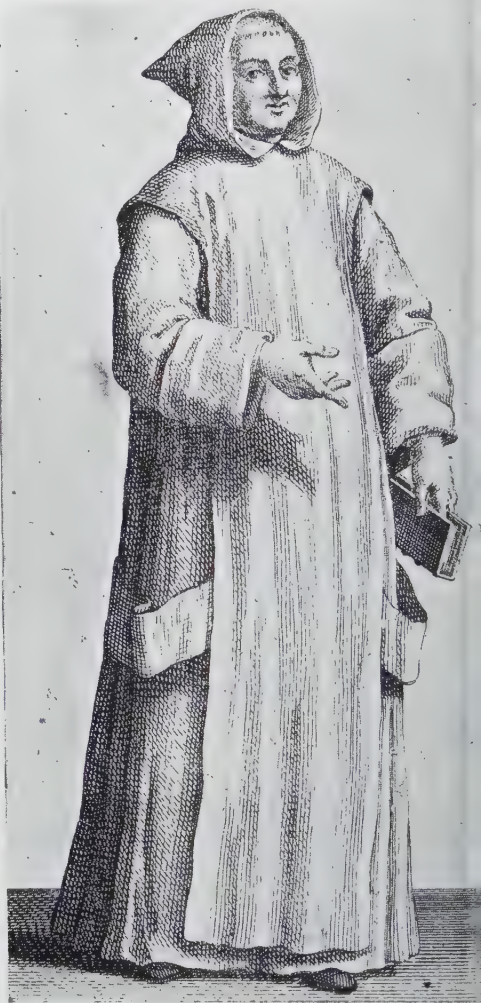
Edward's reign was a time of needed peace for the troubled land. A Norwegian invasion kept the Danes occupied elsewhere, and since Edward had no particular personal am-

bitions, he was willing to accept a certain amount of control from the English earls, though his preference was always for the Normans with whom he had grown up. Perhaps what commended him most in the eyes of the common people was that he managed to make his personal income suffice for the expenses of government—which medieval kings were always supposed to do, but rarely did. He remitted some existing taxes, and generally sought the welfare of the people. He greatly desired to make a pilgrimage to Rome, but his advisers convinced him that it would be bad for the country to have its king absent for so many months, and he made up for it by having Westminster Abbey rebuilt. He had the joy of seeing it dedicated only a week before his death in 1066. Popular opinion canonized him long before his formal canonization in 1161; his feast is on October 13.



The same city of Reims whose bishop had baptized Clovis at the end of the fifth century, became for a time in the eleventh century the home of perhaps a greater saint, Bruno, whose feast falls on October 6. Born in Cologne in 1030, Bruno studied both at Reims and at Paris, and eventually became chancellor of the diocese of Reims—an important post when the ecclesiastical courts claimed and handled much of the business which has since passed to secular courts. From this he moved to the headship of the episcopal school, which office involved being a sort of superintendent of all the diocesan schools. Then, sometime in the 1070's, the old bishop was succeeded by Manasses, a newcomer who speedily won the cordial detestation of the entire diocese by his open impiety and violence. The situation came to a head when Bruno and two other clergy carried an official complaint to the pope, and obtained Manasses' deposition—only to find, on their return, that the latter had no intention of submitting, and had confiscated most of their property in their absence. Finally, however, Manasses was ousted; and Bruno, to his horror, saw himself almost certain to be elected as his successor. A bishopric was the last thing he wanted, for in 1077, perhaps

partly because of the sad state of things under Manasses, he and two companions had made a vow to become monks. Despite his excellent achievements and the esteem in which he was held in the secular Church,



**ST. BRUNO — CARTHUSIAN FOUNDER**

Bruno wanted to keep that vow. He fled to Molesmes, where in 1075 had been founded what was to evolve into the Cistercian Order. But Molesmes, austere as was the life, failed to satisfy him, and with six companions he pressed farther south to the diocese of Grenoble, whose bishop, Hugh of Château-neuf, welcomed the would-be monks and placed at their disposal a high Alpine location known as Chartreuse. It was

rocky, desolate spot, but to Bruno it was perfect. Here could be lived the life of silence and contemplation to which he aspired; and here, in 1084, the seven settled, forming the nucleus of the Carthusian Order.

The distinctive feature of the Carthusian life is its successful combination of the eremitical, or hermit, life with the cenobitical or community form. The first Religious—St. Anthony, St. Hilarion, and the rest—had been hermits, and the attraction of the life of utter solitude has never quite died out in ardent souls. At the same time, its dangers to all but the strongest and most gifted had early become evident, and Bruno recognized that his hermits must have some contact with their brethren and with the corporate life of the Church. It was his great achievement to fuse the two elements into a fruitful union.

The saint himself, though, was given little chance to share the life he had established at La Grande Chartreuse. Urban II, who became pope in 1088, was a former pupil of his, and in 1090 Bruno was called to Rome as a papal counsellor. Soon afterward, the pope and his court were forced by the advancing armies of the emperor and the current anti-pope to move south, and on the way Bruno again had a narrow escape from bishopric. After this he begged the pope to let him retire from the court, and finally on Urban's consent—subject to the proviso that he must stay where he would be available if needed. He established himself with a few followers in a high, wild valley in Calabria, and we hear little more of him till his death in 1101. He left behind him his great Order, which eventually grew to 250 monasteries—or "Charterhouses," as the old Anglicization of "Chartreuse" would have it—and writings consisting principally of commentaries on the Psalms and the epistles. He never put the Carthusian Rule into written form.



All the world knows the story of Francis, the "little poor man" of Assisi. Born about 1181, son of a cloth merchant, Francis grew up in an Italy alive with the early youth of the Renaissance, and torn by civil strife, as imperial and papal armies struggled for pos-

session of a land whose nascent national spirit was not to see unity achieved for nearly seven centuries. The young blades of Assisi were gay and lusty, and Francis was the gayest of all, the merriest singer, the most lavish winer and diner of his companions. His parents indulged him, all who knew him loved him, and if the night watchmen sometimes called him and his fellows down when they disturbed staid citizens' sleep with their carolling in the dark streets, it was doubtless done in no particular anger. Many futures might have been predicted for Francis Bernardone; sainthood would hardly have been one of them.

But one of the frequent local wars broke out, and Francis went gaily off to battle and adventure. He returned, after a sojourn in Perugia's prisons, outwardly much as always, but inwardly somewhat sobered. He had learned for the first time, perhaps, that life is not all fun and parties. A siege of illness gave him further time for thought, a pilgrimage to Rome added to his impressions, and slowly a new and richer character flowered within him.

From the moment when Francis, in a dramatic scene, stripped the clothes from his back and returned them to his bewildered and angry father, his greatest passion and his guiding light was holy poverty. Absolutely and determinedly penniless, he strode through his native land calling on all men to come and share in the boundless riches of the Gospel. Many joined him; uncounted others, remaining at home, followed him in spirit by means of the short rule he drew up for them, and became the first Franciscan tertiaries. When the wisdom of the world called him crazy, Francis pointed to the foolishness of the Gospel, and continued on his way. And wise or foolish, sane or crazy, he was irresistible; in little more than a decade his followers numbered in the thousands, while his influence on all aspects of secular life was incalculable.

As St. Dominic, to the north, had discovered about this time, the lives of many of the secular clergy left much to be desired, and it was common for would-be reformers, in consequence, to ignore or defy the bishops

and parish priests and the authority of the Church in general. This Francis never did. Recognizing to the full the unworthiness of the men, and suffering because of it, he nevertheless retained a high, almost exaggerated respect for the office; and this, by keeping the Franciscan movement within the Church, may well have been one of the important factors in making it the powerful reform that it was. At the same time, by living among the common people and sharing their poverty and suffering, Francis bridged the serious gap that had opened between the ordinary poor man and the middle and upper-class clergy. He has been called the most Christlike of all the saints; and when he lay dying in the fall of 1226, the city of Assisi showed at least some conception of his greatness by keeping soldiers on hand to prevent any possible Perugian attempt to steal their saint! Faithful to his Lady Poverty, Francis died on the bare ground, covered only with a borrowed piece of cloth. His feast is on October 4.



It seems to be unfortunately characteristic of fallen man that he drags the finest things down with him. Religious orders are no exception to the rule, and every so often God has to provide a saint or two to repair the crumbling fabric. It was so in the Carmelite Order in the sixteenth century. Dating its origins from the hermits who even before the time of our Lord had dwelt on Mount Carmel—perhaps as far back as the prophet Elijah—and officially recognized as an order in 1229, it had once been one of the strictest and most fervent of all religious communities. By 1500, however, numerous mitigations had been sanctioned in the Rule, and a Carmelite convent easily could be, and often was, a hive of gossip women with little to do but entertain their relatives in the parlor and think up excuses for staying out of choir.

In 1535 a young girl entered the Convent of the Incarnation at Avila in Old Castile, Spain. Her name was Teresa de Cepeda y Ahumada, and she was the daughter of a respectable local citizen of comfortable but not exceptional means. An uncle had recently introduced her to the writings of St. Jerome,

and it was partly these that decided her to become a nun.

The Convent of the Incarnation at that time contained some 150 nuns, and the life was pleasant rather than fervent. Teresa's first years there were more or less of a time of conflict between a real desire to live up to her profession and a natural tendency to succumb to the general laxity of the atmosphere. She seems to have magnified in her own mind the extent of her sinfulness, and for a time she gave up mental prayer entirely because she feared herself unworthy of the grace she was receiving through it. A series of well-intentioned but undiscerning confessors were no help at all—she was later to say that if she had to choose between a pious and a well-instructed confessor she would take the latter—and it was not until she met the great Franciscan saint, Peter of Alcantara, that her life began to straighten out.

Now God's special work for her began to appear. For some years she had had in the back of her mind the idea of a reformed Carmelite Order, under the original unmitigated Rule. This, she began now to realize, was what God wanted her to work on. She fought the idea—after all, here she was, a woman in her forties, who had never been anything more than a simple nun—and with poor health, into the bargain. Surely she was not the one for such a tremendous task! But God said she was; so Teresa went to work. In 1562, on the far side of Avila, the reformed convent of San Jose was founded.

Teresa expected opposition, and she got it. Her superiors alternately encouraged and opposed her, and more than once it seemed that the reform was doomed. But a Spanish woman with her mind made up is a formidable opponent, and in the end Teresa had her way. From 1562 until her death twenty years later, she was almost always on the move, arguing, defending, challenging, opening new houses all over Spain. The accounts of her journeys, made over bad roads in all kinds of weather, in mule-carts covered with canvas to maintain for the nuns some sort of enclosure and to shield them from the elements, and guided by hard-bitten muleteers whom she bribed with sweetmeats to ref

from cursing and to respect the nuns' silence. As amazing as they are picturesque. And where, in the midst of all this, she found time to write the books which give us such a fresh and delightful picture of herself, her work, and the ways of God, is a mystery. She died at Alba de Tormes in 1582, and was canonized just forty years later. Her feast is on October 15.



Il Poverello



Once established, the reformed Carmelite order spread surely and strongly. In 1838 Carmelites went from Poitiers to found a new convent in the old Norman town of Lisieux, and there, in April, 1888, sixteen-year-old Thérèse Martin was received as a postulant.

Thérèse was the youngest in a family of five, five of whom were then living. Her parents, Louis and Zélie, had both tried to enter religious orders in their youth; being refused, they had set out to live a truly Christian life in the world. So it was that Thérèse grew up in a home where faith and devotion formed the basis of family life. The children early learned to pray, and to wait eagerly for the day when they would make their first Communions; they learned too the meaning of self-denial, and Zélie Martin, in a letter, gives an amusing description of Thérèse and her sister Celine, aged three and seven, industriously counting sacrifices on the strings of beads given them by their eldest sister, Marie, for the purpose.

In 1882 Pauline, the second oldest of the family, and Thérèse's "little mother" since Zélie's death some years earlier, entered the Carmel of Lisieux, and now the longing which nine-year-old Thérèse had felt since she could first remember, to give herself to God, began to crystallize. She too would be a Carmelite!

In most children it might have been a passing phase. But for Thérèse it was a decision, and quietly, as best she could, she began to prepare. At fourteen she told her father of her desire. That he gave her his blessing is proof enough of Louis Martin's holiness. His wife had died in 1877; his two oldest daughters, Marie and Pauline, had already left home for Carmel; and now he was to lose as well his favorite child, his "little queen." Yet he not only put no obstacle in her way, but he spared no time and expense to help her remove those raised by others.

So it was that at sixteen Thérèse followed her sisters to Carmel. Though no one then suspected it, her life was more than half over. She was to die in 1897, at the age of twenty-four. But the eight years that she spent in Carmel were heroic ones, lived in tremendous love and utter self-giving. She did nothing outstanding—during her last illness she overheard a lay sister wondering what on earth the prioress would find to say about her when it came time to write an obituary notice! But all that she did do was done perfectly.

The somewhat sugary language that Thérèse, being a child of her environment and her age, uses in her letters and autobiography, has blinded many to the essential strength of her soul and the demandingness of her "little way." If she speaks of herself, as she often does, as a "little flower" and a "little ball," and of Christ as the "little Jesus," it is none the less to say that the little ball is there to be cuddled, played with, pulled apart, or seemingly forgotten in a corner as the little Jesus may happen to choose; and during her long and painful last illness Thérèse indeed experienced as dark a night of the soul as any saint has known, without losing any of her love and holy joy. She died September 30, 1897. Her feast is October 3.



# Book Reviews



BY SYDNEY J. ATKINSON, O.H.C.

IN PERILOUS PATHS, by *John Taylor*. (Seabury: Greenwich, 1957) pp. 83. Cloth. \$1.75.

Last March when we presented *Thoughts On An African Passion Play* as our feature article, I felt that the author was a priest who got very close to his people. On reading this book by the same author I have been more than ever impressed by his understanding and insights into human nature and just plain folks.

Man is his theme; and, drawing on a wealth of experience in England and Africa and a wide knowledge of the Bible and Classical literature, Fr. Taylor most thoroughly discusses the nature of man, his involvements and redemptive living. You will find new meaning to your life by reading this little book. Because of its wealth of illustrative material, it will be especially helpful for preachers and teachers. My only criticism of it is that not enough stress is laid upon the sacramental principle.

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ALL THE GOLDEN DOORS, by *Willa Gibbs*. (Appleton - Century - Crofts: New York, 1957) pp. 245. Cloth. \$3.75.

This is a novel written by a woman who obviously loves her Church very much. The plot is woven around the stupendous personality (both spiritually and physically) of Dean Flagg. Character delineations are well handled and the political and geographical problems of a mid-west flood area are skillfully woven into the total texture of the story.

There are a few scenes that verge on the sentimental and a few ecclesiastical inaccuracies (such as calling a Bishop, His Grace) are to be noted. But, on the whole, a good story centering on Mother Church and her care for her children.

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MODERN SCIENCE AND CHRISTIAN BELIEFS, by *Arthur F. Smethurst*. (Abingdon: New York, 1955) pp. 320. Cloth. \$4.00.

The author is a scientist, mainly in the geological field, and a priest, being Treasurer and Canon Residentiary of Salisbury Cathedral. He is also Examining Chaplain to the Bishop of Salisbury. With such background, we might well expect that Canon Smethurst would be an excellent person to deal with the relations between religion and the natural sciences.

Nor are we disappointed. I have rarely read a book that has been so informative and so satisfactory in its handling of this difficult problem. The scope of his material is amazing.

First there is presented a discussion of scientific attitudes and methods, plus a brief survey of the development of modern science. In contrast are given theological procedures and *Chapter V* deals with the limitations of science.

Part II gives a broad but wonderfully succinct survey of the physical and biological sciences and their involvement with human character and Christian doctrine. The author has the happy faculty of being able to state briefly the highlights of a major scientific theory in comprehensive terms. Such things as relativity, the atomic and the quantum theories, entropy, astronomy, and evolution are dealt with authoritatively, yet simply.

Then, in Part III, certain aspects of Christian Faith which give trouble to scientists (or to those who think they are scientifically minded) are dealt with. The two chapters in this section take up miracles and creeds. I would commend particularly the treatment of fundamental miracles in which Canon Smethurst shows that the Virgin Birth and the Resurrection are basic to belief and need not be obstacles to the modern mind.

Then comes a kind of dessert in the form of four appendices. The author here deals with problems that have arisen out of recent thinking, not so much from the scientific point of view as from the philosophical point of view.

first three appendices give resumés of Logical Positivism, Dialectical Materialism and Existentialism, and consider their bearing and value for or against the Christian Faith. The last chapter takes up "The Problem of the Communication of the Christian 'Gospel' in a Scientific Age," with special reference to the theories advanced by Bultmann and others.

Because of its wide scope, the treatment given to various subjects is necessarily superficial (but only in the etymological meaning of the word; not in its bad connotation of being faulty or misleading). We have long needed a good survey in this field by an orthodox Christian writer—and this is it.

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MEMBERS OF CHRIST, by Joost de Blank. (Morehouse-Gorham: New York, 1957) pp. 96. Cloth. \$1.90.

The chapters of this book were originally delivered during October 1955 in a Teaching Week in Glasgow, Scotland. At that time the author was the Bishop of Stepent, but has since been appointed Archbishop of Capetown.

Joost de Blank is a fearless and outspoken champion of the Church and for the rights of the poor men. So we may well look for startling developments in South Africa.

This book reflects, all the way through, the high ideals that the new Archbishop holds for the life and work of the Church. The conversational style of his addresses has not been sacrificed in putting them into book form; so it makes for easy reading. Every page is packed with challenging thoughts and illustrations. Each subject is presented fully developed with care and there is a structural arrangement, often enhanced by special headings in italics, which makes for clearness of thought. For instance, Chapter 4, *The Life of the Church*, makes use of Acts ii, 42, in which he calls the *New Testament Quadrilateral*, for its framework. These headings make it simple for the reader to remember the high points as the Archbishop develops his argument. Chapter 5, *The Sacraments of the Church*, is particularly effective.

There is one little inaccuracy which is a rather common misunderstanding. In the

Chapter, *The Life of the Church*, the author points out that the Eucharist was emblematic of the Unity of the Church and goes on to say that the bit of ceremonial when the Subdeacon holds the paten at a solemn celebration harkens back to the days when fragments of the Host were carried from the Bishop's Mass to all the churches under his care. Actually the deacons did this, not the subdeacons. The holding of the paten has a much more utilitarian origin. As the numbers of the communicants increased, patens became enormous in size. Where it was customary to celebrate on the corporal, it was desirable to get rid of these monstrous patens until they were needed for the communions of the people. Since the subdeacon did not have any particular function during this part of the service (i.e., from the Offertory to the Communion), it was given to him to hold. An interesting borrowing from court ceremonial also shows up here. Things were never handed to, or received from, the emperor in bare hands; they were always veiled. As the bishop was a great dignitary in the spiritual realm, the paten was received with veiled hands—which explains the use the subdeacon makes of the humeral veil at this time. It may be of interest to note here that our Order has not adopted this bit of ceremonial, but the subdeacon takes his place along with the celebrant and deacon.

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CHRISTIAN LIVING, by Stephen F. Bayne, Jr. (Seabury: Greenwich, 1957) pp. x + 341. Cloth. \$3.50.

This is the fifth of the six books in the Seabury Series of *The Church's Teaching*, although the last to appear; so the set is now complete.

The author, the Bishop of Olympia, has provided us with an invaluable text on ethics. In some ways this is the most important volume of the series since, as its name tells us, it involves our Christian living—the putting into practice of our inheritance in history, doctrine, worship, scriptures, which were the subjects of the previous books.

And it does touch on all phases of our living. Part I lays the basis for subsequent development by dealing with our freedom

and its obligations. The next three Parts then apply this basic Christian concept to our life as it is lived out by the individual personally and in the family, work, Church, community, nation and internationally. An epilogue provides a summing up and tying together of what has gone before. There follow a bibliography and index, and finally a general index for the whole series of *The Church's Teaching*.

Bishop Bayne has done a magnificent job, including in a positive and forthright manner problems relating to racial tensions, ecumenical movement, sex, politics—in fact all the subjects which all people talk about and never agree upon! His discussions of stewardship and vocation are particularly stimulating.

This book is a "must" for every school Church and home library.

## The Order of Saint Helena

### Newburgh Notes

When we told you about the Sisters' Children's Missions, this summer, we had not yet heard some of the "gems" they brought home. A customary part of a Children's Mission, a la OHC, is homework, variously styled "diligences," "themes," etc., in which the child retells in his own words (or pictures, if he's too young) the Bible story of the day. One modern youngster wrote all about "Atom and Eve," while another, in recounting the story of Our Lord's Baptism, said, "And the heavens opened up and a Voice said, 'I'm proud of you!'" The prize, however, was the story of the first Pentecost: "The wind blew the windows open, and fire came in and sat on the heads of the Apostles, and all of a sudden,—WHOOSH!—there stood the Holy Ghost!"

The month of the Holy Angels is ushered in by the fourth anniversary of the dedication of this Motherhouse, on Holy Guardian Angels' Day, October 2nd. Sister Josephine will leave a few days later for a series of Quiet Days in South Carolina, where she is the Prayer Partner of the Woman's Auxiliary in the Dioceses of South Carolina and Upper South Carolina. On October 8th, she will conduct a Quiet Day for the women of St. John's Church, Columbia, followed by Quiet Days in Trenton and Ridgeway, after which she will attend the District Meeting of the Woman's Auxiliary in Greenville, to conduct two meditations and to speak to them on the Religious Life.

We have been invited and plan to attend, on October 13th, the annual Harvest Home Festival, sponsored by the Chapel Guild of St. Andrew's Chapel, Montgomery, N. Y.

September was a busy month (even a August!), beginning with the annual Lay Day Weekend Conference on Vocation in the Religious Life, and continuing with a steady stream of guests throughout the month. Eleven girls took part in the Conference, which was led by the Father Superior of the Order of the Holy Cross, Father Atkinson, Assistant Superior Novice Master of the Order, assisted by Sisters of St. Margaret, Holy Nativity, St. John the Baptist. On the last day of the Conference a postulant was admitted to the Order of St. Helena, to begin her six months' period of testing prior to receiving the Habit of the Order as a novice.

September is a back-to-school month for children and teachers, and that includes day School teachers. We were really busy, preparing lessons, and trying to get names and faces sorted out properly. Sister Clare spent the weekend of the 7th in St. Andrew's parish, Beacon, preliminary to beginning her work there.

The "Wives of St. Andrew's," from Buffalo, New York, were here for a retreat weekend of the 13th, while their husbands were in retreat at Holy Cross—a nice arrangement! On the 18th, one of the Sisters conducted a Quiet Day here at the Convent for a group from the Woman's Auxiliary of the Hudson-Ramapo Convocation, and on the 20th, ten girls from the Canterbury House of Hunter College, New York City, arrived to visit for the weekend. In addition, a number of our guests made private retreats and visiting.

If you will bear with us—just one installment in our marine-life series.

couldn't bear to leave you stranded with the by alligators just arrived! As one might expect, their story is a short one. They seemed to thrive on their diet of tiny tidbits of raw meat, and at least once bit the hand that fed them, displaying a miniature set of needle-sharp teeth and jaws with a typical alligator snap-closing, but the unseasonable period of cool weather was too hard on them, and we just weren't equipped to give them the "tender, loving care" that they needed. The solution presented itself when the Barwmans' grandson, Sandy, came up to see the alligators, having boned up on the subject until he was a veritable walking encyclopedia. He was completely enchanted by them, and when we offered them to him, he was in a thirteen year old's seventh heaven. He wrote us a charming thank you note, promising to take very good care of them and to keep them nice and warm!

### Versailles Notes

The new school year at Margaret Hall began on Thursday, September 12th, with mass in our much-loved, but sardine-packed, Chapel of Christ the King. The faculty all arrived by the preceding Friday, to take part in our annual Faculty Conference. It takes three or four days, before the girls descend on us, to enjoy our own companionship. It gives us a chance to listen to each other, and to think together about the coming year and the philosophy and history and traditions that underlie, or lie behind, our community as a learning and loving and worshipping community.

This year, like last year, we did some spade work on Conference Week, which comes in January. Our subject this year will have to do with the world's physical resources. We plan to consider man's use (and misuse) of them, in the light of his vocation to union with God in this world and the next. Plenty of reason for all of us to get to work, as you can see!

Three of our faculty members are new this fall. Mrs. Graham McCaulay was married in June, and will teach Physical Education at the same time that she is learning to cook for Graham. Miss Dorothy Morrill is a graduate of the University of Michigan. She will teach History, and be Housemother for the older girls. The Rev. Charles Ford, graduated from the Kentucky Theological Seminary and ordained priest in June, will be chaplain for us, and also curate at St. John's, Versailles. Father and Mrs. McKinley are busy with parish work in Safety Harbor, Florida.

Our two senior prefects this year are kid sisters of St. Andrew's boys. Mary Carr is the sister of Charlie, who was first senior prefect at St. Andrew's this past year, and Anna May Foster's brother graduated there several years ago.

The Father Superior was with us September 16th to 22nd. He blessed the new Art Room and all the fine summer's work of painting and papering and renovating and constructing, as well as the good old floors and walls, and all the places where we live and work and play and pray.

# The Order Of The Holy Cross

### West Park Notes

Father Superior gave addresses at the conference on Vocations to the Religious, which was held at Saint Helena's Convent, Newburgh, over the Labor Day weekend. The members of the conference saw aulant admitted for the Order of Saint Helena and paid a visit to Holy Cross, having tea on the south terrace and attending Mass. Later in the month Father Superior

made visitations at St. Helena's Convent and Margaret Hall School, Versailles, Kentucky. On his way back he preached at Ivy, Virginia, stopping at the Newburgh convent for Sunday, the 22nd. He attended the West Point meeting of the clergy of the Diocese of New York.

Fr. Atkinson assisted in the Religious Life Conference at Newburgh and gave an

illustrated talk on the Holy Cross Liberian Mission at Oneida, N. Y.

*Fr. Hawkins* assisted in caring for our Sing Sing ministrations and gave a retreat at Canaan, Connecticut, for members of the Girl's Friendly Society.

*Fr. Whittemore* conducted the annual priests' retreat at West Park.

*Fr. Harris* completed his supply work at the Valhalla school of the Community of St. Mary. He also gave some September weekends to Sing Sing.

*Fr. Adams* gave a School of Prayer at Christ Church, River Forest, Illinois. Early in September he attended the Conference on Theology in Action at Adelynrood, South Byfield, Massachusetts.

*Fr. Terry* gave the Seminarians' Ember-tide retreat at Holy Cross and assisted in the Religious Education Conference, at Saint Mark's, Washington, D. C.

*Brother Michael* took part in a religious education conference for St. George's Church, Schenectady. He began his every-Saturday Confirmation School at Beacon, New York.

*Fr. Parsell* remained at the Mother House except for short trips away for business and conferences concerned with the Holy Cross Liberian Mission.

*Fr. Bicknell* began his duties as chaplain and teacher of Sacred Studies at St. Andrew's School, which opened September 1. He replaces Fr. Bessom and will probably take over more of Brother Dominic's work because of the latter's disability.

*Fr. Bessom* began work on the HOLY CROSS MAGAZINE, "The Hinterland," and the archives of the Order. He conducted

a retreat for the Companions of the Holy Saviour in the Church of the Annunciation, Philadelphia, and a retreat at the House of the Redeemer, New York, for seminarians.

#### OCTOBER APPOINTMENTS

Outside work for October, so far as appointments have been completed to (September 5), include the following:

*Father Superior* will be at St. John's Chapel, Greenwich, Conn., for a Quiet Day during the weekend of the 12-13. He will attend Bishop Donegan's anniversary on the 28th. His visitations to St. Helena's will be frequent, including one for the reception of a postulant.

*Fr. Atkinson* will go to the nearby St. Vincent's Teachers' College at New Paltz for an address on the 20th.

*Fr. Harris* will relieve Fr. Adams at Sing Sing most of the month.

*Fr. Adams* concludes a mission at St. Paul's, Wallingford, Conn., on the 5th. Later in the month he will meet the Deaconesses of the Society of St. Stephen in a conference at New Haven.

*Fr. Terry* resumes his School of Religion at the Prince of Peace Church, Gettysburg, Penna., during the week of the 6th; a School of Prayer at St. Paul's, Watertown, N. Y., from the 12th to the 16th; and will conduct a Parochial Mission at St. James' Church, Laconia, New Hampshire, from the 17th through the 27th.

*Brother Michael* will give an address at Christ Church, Yonkers, on the 13th.

*Fr. Bessom* will conduct a School of Prayer from the 19th through the 24th at the Church of St. John the Baptist, Ithaca, New York.

## SOCIETY OF SAINT DISMAS

Since we devoted the February issue of **Holy Cross Magazine** to this society dealing with the Church's prison work, it has been expanding right across the continent. They now have two offices:

**Eastern Office**  
15 Leroy Street,  
New York 14, N. Y.  
Phone: WAtkins 4-0089

**Western Office**  
1931 Jackson Street  
San Francisco 9,  
California

## An Ordo of Worship and Intercession - Oct. - Nov. 1957

- 16 *Wednesday* G Mass of Trinity xvii—for the mentally deranged
  - 17 *St Etheldreda V* Simple W gl—for the Sisterhood of the Holy Nativity
  - 18 *St Luke Evangelist* Double II Cl R gl cr pref of Apostles—for all Church hospitals
  - 19 *Of St Mary* Simple W gl pref BVM (Veneration)—for those who serve the sick
  - 20 18th Sunday after Trinity Double G gl cr pref of Trinity—for Mount Calvary Priory
  - 21 *St Hilarion Ab* Simple W gl—for all penitents
  - 22 *Tuesday* G Mass of Trinity xviii—for the Confraternity of the Love of God
  - 23 *Wednesday* G Mass of Trinity xviii—for the Seminarists Associate
  - 24 *St Raphael Archangel* Gr Double W gl—for the blind and all travelers
  - 25 *Friday* G Mass of Trinity xviii—for the Companions of the Order of the Holy Cross
  - 26 *Of St Mary* Simple W as on October 19—for the Confraternity of the Christian Life
  - 27 *Christ the King* Double I Cl W gl col 2) Trinity xix cr prop pref—for the Servants of Christ the King
  - 28 *SS Simon and Jude App* Double II Cl R gl cr pref of Apostles—for all ordinands
  - 29 *Martyrs of Uganda* Double R gl—for African bishops and missions
  - 30 *Wednesday* G Mass of Trinity xix—for chaplains and all in the armed forces
  - 31 *Vigil of All Saints V*—for All Saints Sisters of the Poor
- NOVEMBER 1 All Saints Double I Cl gl cr prof pref—in thanksgiving for the life and work of all the saints
- 2 All Souls B seq (at principal Mass)—for the faithful departed
  - 3 20th Sunday after Trinity Double G gl col 2) All Saints cr pref of Trinity—for greater devotion to the Holy Souls
  - 4 *St Charles Borromeo BC* Double W gl col 2) All Saints cr pref All Saints—for our country
  - 5 *St Elizabeth Mother SJB* Double W gl col 2) All Saints cr pref All Saints—for the Sisters of Saint Anne
  - 6 *Within the Octave* Semidouble W Mass of All Saints—for the Guild of All Souls
  - 7 *St Willibrord BC* Double W gl col 2) All Saints cr pref All Saints—for the Old Catholic Church
  - 8 *Octave of All Saints* Gr Double W—for the Priests Associate
  - 9 *Of St Mary* Simple W as on October 19—for the Community of Saint Mary
  - 10 21st Sunday after Trinity Double G gl cr pref of Trinity—for those who serve the sick
  - 11 *St Martin BC* Gr Double W gl—for just peace in all the world
  - 12 *Tuesday* G Mass of Trinity xxi—for the Oblates of Mount Calvary
  - 13 *Wednesday* G Mass of Trinity xxi—for invalids
  - 14 *Bestowal of the Episcopate* Gr Double W gl cr—for all the bishops
  - 15 *St Albert BCD* Double W gl cr—for Theologians
  - 16 *St Edmund Rich BC* Double W gl—for the American Church Union

NOTE: On ferias and simple commemorations additional collects may be said *ad lib* to the number of three or even five or seven

# ... Press Notes ...

We are making a reprint of one of the most valuable books we have published—**ATHLETES OF GOD** by Fr. Hughson—and it will be ready November 1st. This is perhaps the only book of its kind in the Church and was out of print for a long time. I bring this to your attention because I know that many of our subscribers are not acquainted with Fr. Hughson's books, this one in particular. It is the sort of book that you can use every day in the year. In fact Fr. Hughson says "A Saint every day will keep the devil away." I look for a large number of orders for it.

Another NEW book is being prepared, and to be ready November 1st . . . **LOVE ONE ANOTHER**. This is another of Mrs. Elaine Stone's heart to heart talks and is about the great commandment. You enjoyed "The Taming of the Tongue"—you will enjoy her new one.

I wish Fr. Petway's Church School Curriculum had reached me in time for last month's Magazine. For I know it would have been a help to many rectors and superintendents in planning courses for the year. It will be a great help to all who have been searching for a plan of teaching and materials. If you want to see how one parish has worked out a Church School Curriculum send to The Rev. Roy Petway, Church of our Saviour, 1068 N. Highland Ave., N. E., Atlant 6, Ga., and he will send you a copy. He calls it "The Salvatorian Curriculum."

It is with real regret that we received the final issue of **THE CHURCHNEWS**. How distressing is the situation in the Church when we keep giving up and closing different projects—schools, colleges, churches and

now Church papers. The **Churchnews** was one of the finest papers we have had, yet without all the backing the company had, the **Church** people did not support it enough to carry along. All these things happening make those who are responsible for the Magazine and The Press, look carefully at our own contribution. We find that we are running about as we have all through the years—**UP** and **DOWN**. So far this year we have received enough **NEW** subscriptions to cover the expirations and drops so that we are sending out more copies each month than a year ago. That is why we say "up and down." Financially we run somewhat down. We just marvel that we are able to carry on the Magazine program as well as it is. However, as we are not covering the entire cost each month we are not able to make some of the offers for subscriptions as other publishers do. We cannot offer reductions on our yearly price. And I think that our customers really do not want us to do so. So far we have not had to raise the price and that means a lot. Each of you can make a contribution to the success of the Magazine if you will get your friends to subscribe. Christmas is not far off and you can save by sending in your gift subscriptions now, as well as renew those you may now have.

September brought in some of our earliest Fall weather—some rain at last and some nice warm sun and glorious days. What a temptation to get out in the woods and on the streams and see the glorious autumn flowers; catch the bass that are so anxious to rise in the cooler waters; see how the Michaelmass daisies and the sunflowers are coloring the banks where the forget-me-nots and all had been just two months ago. It is a glorious time of the year and I hope you can get out and enjoy it too.

